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THE SPIRIT
OF JOHN WESLEY
GILBERT

THE SPIRIT OF
JOHN WESLEY
GILBERT

BY
J. C. COLCLOUGH, M.S., D.D.



NASHVILLE, TENN.
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FOREWORD

My purpose in writing this little book is that it might become a message in bringing about a better understanding between the two races living together in this country. I am deeply concerned for the peace of all races, but more especially for the White and Negro races in the South.

For the next hundred years our greatest task will be to try to understand and at the same time encourage one race to help the other. The next twenty-five years will present the hardest lessons in tolerance we have ever tried to learn! The Colored people are moving from place to place, trying to settle all over this country, and they must not allow themselves to feel "snubbed," even after they have exhausted themselves in an effort to understand and get along with their new neighbors: "Help will surely come from the hills."

As precious as honey is, we cannot take it by hating the bees. The White man is too great to be hated by us. To love him is the key to his confidence; and when we

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establish understanding in the light of confidence, much race strife will stop. Love is its own reward; we cannot love in vain. If the greater race let the weaker race love more and serve better, in process of time God will take his stewardship of world power from the stronger, and grant it to whichever race approximates his ideals!

The individual and race career for the future must be one of love and service, and not of hate and discrimination. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." For an inheritance God is going to give this world to the "meek," the lovers and servants of men.

I acknowledge my indebtedness to Dr. J. A. Martin, Sunday School Editor, for suggestions and criticisms in bringing out this little book. In the light of his criticism I was inspired to recast much of my subject matter and otherwise plan and revise some of my data. And still I confess that there is always room for improvement, as the following chapters may show. The book is not as carefully written as it ought to

have been, but in the midst of pastoral cares and duties, within a brief time, I have done my *best*.

The aim is that we might understand ourselves by seeking to serve, one race the other, in love and helpfulness. That is the program which John Wesley Gilbert started on its mission to the two races extant, through the M. E. Church, South, and the C. M. E. Church, and their *schools!*

Tulsa, Okla.

THE AUTHOR.

AUTHORITIES QUOTED

The Holy Bible
 "Six Thousand Years of History"
 "Beacon Lights of History"
 "History of American Methodism"
 "Fourteen Weeks in Physics" (Steele)
The Christian Herald
Scribner's Magazine
The Literary Digest
Christian Advocate (Nashville)
The Southwestern Christian Advocate
The Christian Index
The Atlanta Constitution
The Tulsa World
 "The Trend of the Races"

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CHAPTER I

A MAN OF HUMBLE ORIGIN

THE true combination of inspiration, transmission of physical or mental characteristics, and environment which serves to produce greatness will perhaps ever be a problem beyond the skill of human intelligence. When the rare elements do combine, however, the results are always worthy of most careful study, because great achievements furnish a healthy stimulus to emulation, and because some glimpse may be gained of Nature's working in the formation of her rarest products.

Few lives better illustrate these words than the life of John Wesley Gilbert. He was born of humble parents and with no visible sources of heredity from which to draw the stores of learning which he possessed and displayed throughout his life and with surroundings in boyhood but little calculated to awaken and inspire the life work which to-day gives him the leading place in the minds of two Churches, gives his name fame among schoolmen, and re-

moves the day far ahead when men will pass beyond their dependence on his life and labors. It is perhaps not amiss that, before looking more closely into the services of John Wesley Gilbert's life and labors, note should be taken of the larger dependence of our schools and Church upon the mode of his life and the kind of service he rendered, to recount which we often say: "God takes the workmen, but the work goes on." To us there must be a deeper meaning at this particular time in the taking of the most brilliant scholar and servant our schools and Church have produced. This servant of his generation touched and lifted the minds of men and women to a high and new level of thought, influence, and endeavor to which young men of both races must be gathered, and his disciples must unite to "carry on." How may we organize, appropriate, and continue his life's work with deference to our Church and credit to our schools? This should be a pleasure, rather than a problem.

There was not in the past and there must not in the future be a need of schedule or a missing link in the chain of forward movements. It makes one think of a venerable

old leader whose spirit the people imbibed and whose physical substance was taken up into an apple tree and eaten by his countrymen. "Who ate Roger Williams?" During colonial times he lived. He died, and was buried in a country churchyard in the New England States. The plot of ground afterwards became an apple orchard. By searching for his grave in after years, they found it located under a grand old apple tree that for fifty years had been sending out hundreds and hundreds of bushels of apples to all the country. The main or tap root of the apple tree had grown down six feet in the ground and had taken the shape of a man's skull; other important roots ran along and spread out in the ground, taking the shape of a man's backbone with its twenty-four ribs—all indicating the physical consumption by the apple tree of the substance the roots must have taken up in the apples!

Righteousness goes before us and with us and comes after us into judgment no less than sins.

The Romans believed in the philosophy of the Greeks. The home life of the German people was incorporated and settled upon

the idea that the spirit of their heroes would some day visit their legitimate sons! On the other hand, spiritual inheritance demonstrates and includes the taking from or drinking in of the wisdom of the fathers of the Hebrew religion.

The soul of the Jewish religion is expressed by the disciples to their Master, when he asked them, saying, "Whom say the people that I am?" And they answering said, "John the Baptist: but some say, Elias; and others say that one of the old prophets is risen again." Intrepid in character, full of zeal and courage, the Master reminded the people of John the Baptist. By ruggedness, with fire in his eyes, burning to consume "wickedness in high places," Jesus was to the people the prototype of Elijah. In his humility, self-abnegation, and entreatment to all classes of sinners, and tramping barefoot from city to city, he recalled one of the old prophets! It is hereby expressed that, technically, no man or generation is of himself or itself; but that our civilization, religious spirit, and ethics are all transmissible and traditional. Hence in natural history, as true as in the Bible, the highest moral and spiritual levels in

the life of men culminate in the traditional conception, understanding, and enjoyment of these sublime evidences. Moreover, as a basis to spiritual intuition, the patriarch Jacob worshiped leaning upon the top of his staff when he declared, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Elijah's mantle fell upon Elisha; and when the dead body of an uncircumcised Moabitish nobleman was being placed in the grave upon the body of Elisha, "when the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet." The effect was as if Elisha had said, "Who is this you are putting on me? Bury him somewhere else!"

The continuity here is in character, service, and nature of leadership; therefore in the activities of men we recall the characteristics and personalities of saints and heroes. In modern times, or our day, in President Coolidge we may recall Theodore Roosevelt; in Charles E. Hughes we may recall U. S. Grant; in Thomas Jefferson we may recall Jean Jacques Rousseau; in George Washington we may recall Oliver

Cromwell; in Abraham Lincoln we may recall Garibaldi; and when we think of the "Interracial Relations Program" and begin to praise the spirit that put the movement into workable motion we will recall John Wesley Gilbert.

The modern colleges and universities of America demanded of us a scholar: he met the requirements. The world demanded of us a missionary: he answered the call. The South needed an interpreter of its race relations: he at once became our St. Paul. The country needed a workable program for the solution: he demonstrated it and became our Horace Mann.

In the face of other faults, the Roman Church canonizes all of its outstanding men whose spirit the young men of that Church and its schools shall ever strive to emulate. For five hundred years by title she has made no new popes. Every cardinal elevated to the throne of the "Episcopal See" takes on the title of some former pope. Hence, if you want to know what line of thought to compare by investigation with the reign of other popes, in order to see how the States were affected by the influence of churchmen and schoolmen, you need only

to recall in comparison the reign of Pope Pius IX. with that of Pope Pius V. or VIII. Every pope by title represents a school of thought and spiritual interpretation.

The outstanding facts in the reign of Pope Gregory IV. enable us to see and compare the spirit of his time, which his influence generated, in contrast with other popes, and to appreciate the profoundly high marks in the life of the great Hildebrand—Pope Gregory VII. Like unto other great world-wide influences, the spirit of John Wesley Gilbert put the race relations movement into workable motion, on this side of life's activities, and withdrew his shadow (so to speak) when his soul, "among the spirits of just men made perfect," would cry out in its behalf, "O Lord, how long before the program of race relations will become the motto of the races upon the earth?"

He is worthy of emulation and as a nucleus conforms in spirit to the making of the first outstanding epoch for our schools and Church in this nation and to the world extant!

He was self-forgetting in his services to others; herein he was consumed. He was

a devotee of his interpretation by sacrifice to the meaning of service to his fellow men. His sympathy for the ignorant made them feel that in him they had a "big old brother." His attitude toward the "wiseacres" made them to know that in him was a very kindly critic; in him was access to the unfortunate and mistaken, and the most humble were made to feel at home in his company. Nobody was ever known to shun him on account of his great learning, nor was any one ever heard to complain of an overdue or pedantic intrusion upon his part. On the other hand, he was the one man in a crowd sought out by any one who wanted to meet a real sympathizer, a friend, and a true "big" brother.

His higher marks in scholarship were scored when he brought back with him from Athens, Greece, as a polyglot, all the leading European languages, and through them made Paine College, Augusta, Ga., in the matter of languages the standard school in the South, by his findings and accomplishments. The influences of his acute modern linguistic abilities early attracted attention and led to a debate with Dr. M. W. Gilbert, Professor of Greek in South Carolina State

University, which resulted in renown to Paine College and to the erudition and correctness (even modestly stated) of John Wesley Gilbert. But his highest mark in scholarship was made when he found the solution for race troubles in the South which is destined to accomplish the desire of Christianity among all races! The extraordinary services which he rendered both to the C. M. E. Church and to the great M. E. Church, South, by keeping their constituents and their schools constantly in mind of the opportunities of the one to help, to encourage, and to sympathize with a weaker brother, and the weaker brother to appreciate and coöperate in the spirit of help and "good will," were instrumental in making it clear to us how he was always "walking in the footsteps of the Master and thinking his thoughts after him." Those duties were exacting on him, and had a tendency to keep him out of the minds of the rank and file of the C. M. E. Church, thereby showing him up to a disadvantage by the side of much "lesser lights" who are always in the eyes of casual observers.

Practically every idea and plan for good had been tried; men of experience and

thought had overworked themselves trying to find a solution for the acute conditions during two whole decades, from 1889 to 1910. Hence his thought and the work were new. Social conditions and civic turpitude were anything but wholesome; the times were all but incorrigible. He was his own counsel and judge. His road was hard, dusty, and long; but he prayed, planned, and worked as he moved on. He was indeed too busy to write books; traveling rapidly as he did with his great objective, he consumed his precious life, but reduced the interracial relation program to a workable unit. When he worked himself down and became disabled so that he could not carry on, he had three months of engagements ahead of him. By noble acts of service some men are far-flung and unorganized, while others are perhaps geniuses that suddenly appear and almost as quickly pass off; but when a man can grow upon himself into an ideal, and make that ideal appreciative and workable, and uplifting as John Wesley Gilbert has done, then we must feel the challenge to reduce his efforts and findings to a system. And this we will do unless we go on "wide asleep," and let

others enter into his spirit that is at large in our midst.

John Wesley Gilbert is not a niche in the wall of time, but he is among the benefactors. He stands at the head of his class amid the world "pathfinders" in thought and its application and thereby takes his active place in the "Hall of the New Era," among the founders of thought and its applications.

There are perhaps a good many reasons why the students of a college should look upon their commencements as the greatest events in their lives to date; but the greatest time in the life and in the history of an institution is founder's day. It is on such occasions that we walk backward and forward over the fields of character and read the notches and study the plans and comprehend the purposes of great men and women. As we study and emulate the character of John Wesley Gilbert there will soon be added a list of others of our illustrious leaders, when concerning them we will say, "Let us have an evening with our founders, educators, and pioneer missionaries, beginning with John Wesley Gilbert." He was not fond of talking or writing about

himself, but he was a great doer as well as a learned lecturer.

Among his sayings that showed his attitude and humility are these: "If you would realize your own importance," he used to say, "put your finger in a bowl of water, take it out, and look at the hole." "The boy knows it all until he begins to know a little." "True greatness is humility." "The more a man knows, the less he feels he knows." "To do any uplifting it is necessary to get underneath."

Choosing the new and untried path of leadership which he selected for himself made him unpopular among educators of the race, and singled him out as the "speckled bird" of the intellectual group, and sent him drifting on the conciliatory seas of uncertainty, about fifteen degrees leeward, "as the crow flies," from the "lighthouse" of tried safety. But he went out not to return, save to make

"Footprints that perhaps another,
Seeing, might take heart again."

How often shall we have an evening with this strenuous militant spirit and inspiring teacher? He is one man the C. M. E. Church has produced who became our "conse-

crated priest of ideals," not including the bishopric. That he met with opposition in his new field of thought was but the price to be paid for the disciplining yet inspiring work he set himself so impulsively to do. One smiles now at the epithets of scorn once hurled at the man who has done so much to uplift and purify the thought of his time.

CHAPTER II

GROWING INTO GREATNESS

WHENEVER a man grows into greatness, or by self-control, application to study, thrift, and industry breaks himself from the ways and habits of the world and achieves greatness, one of the many questions concerning him is, Who is he? What of his parents and his early life, his moral conduct and associates, his advantages and appointments? Similar questions were asked concerning Charles Robert Darwin, the author of the "Descent of Man;" about John Ericsson, the greatest of engineers of his day, and of the nineteenth century which witnessed such mighty advances along all engineering lines; of Herbert Spencer, the evolutionary philosopher; and of John Ruskin, the inventor of "modern art." Like other poor boys, there is nothing by consanguinity or social distinction in the lives of young Gilbert's parents to give him preferment over other boys in his immediate community; moreover, history as well as our own experience teaches us that ninety-

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five per cent of our great men in the world have back of them ignoble and humble parents. John Wesley Gilbert's parents were no exception to this rule; and unless his parents excelled in the industry of prayer for the success of an ambitious son, there is no other industry we know of that might at that time have distinguished them from other parents who earn their bread in the sweat of their face. I refer to Gabriel and Sarah Gilbert, humble citizens and Christians of Hephzibah, Ga. There was also no advantage to young Gilbert to have been born in Hephzibah, Ga., over a birthright to any other place, unless he could have entered into the feelings of Alexander H. Stephens, who is reported to have said, "I had rather be hanged in Crawfordville, Ga., than to live in a palace in Paris, France."

Whatever it is that walks and talks with boys early in their youth, regardless of how lowly they were born; whatever it is that makes a lad in his teens look away from his dish of white onion soup, with an iron spoon, to distinction over a lad fed on oxtail soup and salad dressing, with a silver spoon; and whatever it is that enables young

men of a group, regardless of circumstances, to look impossibilities in the face, and still push forward over a more favored group that shout from the hilltop, "We can't"—is a mystery in human nature, perhaps a divinity which the Almighty twists into ropes of character, daring leadership, and honor! and I see God in our day, as in ages past, pulling on the ropes of history!

The "Rights of Man," by Jean Jacques Rousseau, is an incomparable contrast with his lowly birth and profligate youth. And who can trace the gentilities of America's greatest statesman to its highest fountain head of social purity? And what of the age of Edmund Burke and Samuel Johnson, when we think of the boy with an insatiable fondness for "ginger cake" who lifted himself by his own "boot straps" to give himself a name and the world its biggest idea of industrial education?

We make an easy comparison when we say that George Washington became the father of his country and Booker T. Washington became the father-expansionist of industrial education. Moreover, it was Elbert Hubbard who said: "Booker T. Washington's ideal constitutes the sum of

America's educational system." In this connection John Wesley Gilbert was a child of destiny taken from the ranks of the poor, just as nine-tenths of all the world's great men through all the ages; while Booker T. Washington's craving for improvement led him to Hampton, Va.

Early in his teens young Gilbert's craving for knowledge led him to Augusta, Ga., where he soon drank in what knowledge he found in the public schools, then matriculated in Paine College, where he rapidly passed through the Normal Course, then entered college and finished his curriculum in two years. He used to say of those days: "I studied all the time when I was not asleep." He was a model student, resourceful, tactful, and brilliant. His personal interest in the student-body very soon made him the companion of Dr. George Williams Walker, the President of Paine College. His consequent scholarships in Brown University and in Athens, Greece, were only earmarks of the spirit of love and interdependence which grew in the hearts of the President and the brilliant student-graduate, that caused the latter to see in the former "a friend that sticketh closer

than a brother," and the former to love the latter as "David loved Jonathan."

Among other things, on his return from abroad he very soon began to grow into the mastery of the fine arts of the interracial relations movement. At this point, let it be honestly confessed that at that time, in 1900, it was dark in the South for the living together in peace of the two races! Statesmen, schoolmen, and Churchmen "had spent and been spent" in time, energy, and thought to their uttermost capacities upon a plan, program, or movement by which to build up a continual amity and practical good will among the peoples of the South. The "Golden Rule" seemed to have gone asleep, the theology of the Church, it seems for the while, was suspended, when the muttering of race-confusion could be heard in almost any community. It was of such a time that Dr. Dale wrote: "Let me write the hymns of a Church, and I care not who writes the theology." Such a time produced the solution, and the man: John Wesley Gilbert.

No post-bellum scholar of either race took up the idea, worked it into a plan, developed it into a burning message, and

made that needful movement his life's service with glowing success to his fellow men, with increased interest and deep moral and civic concern to both peoples in the South, as he did! Of course there were other great educators in the South and other sections of the country who lectured and preached on the greatest of all programs for our time, as Gilbert enlightened us upon the subject. His discipleship, to the credit of the movement, began in the South. There was Professor Steele, of Emory College, who was forced to resign on account of his advanced ideas on the subject; and there was Dr. W. E. B. Du Bois, of the chair of sociology in Atlanta University, with Professor Moss, of the University of South Carolina, who within a brief period followed John Wesley Gilbert's lead in reminding the rank and file of the Sunny South that "of one blood God made us all" to live together, and while "skins may differ, affections dwell in White and Black the same."

The John Wesley Gilbert program may be stated in the following sentences: No two races can live together, interlarded, under the same laws, but with different

race marks and proclivities, in anything like peace without a program of "good will" and interracial understanding. We are the children of environment, but atmosphere makes the conditions in which we live, which is to say that the living side by side of two parents of different race marks produces a condition into which their children are born, and for which neither child of either race is responsible. The race proclivities, or estrangements, of the two parents make a new environment in themselves, that by civic, economic, and social contact make a peculiar and untried atmosphere for their children. How to keep the two races apart, and still live together in economic and social peace, makes up the interracial relations program. For instance, where two or more races of the same earmarks, with equal social tendencies and desires, live or strive together, or against, or for any cause, a conquest simply means that "to the victor belongs the spoils." Hence it naturally follows that the vanquished must for a time take his place at the foot of the class in the civic and political activities of his victors. In that sense the burden is not social nor economical, but it

passively means that somebody must become "a good loser" for a while. But where there is a blending of race blood, produced by miscegenation, each intrusion resulting in a product scientifically inferior to the original stocks, there must be some necessary precaution taken to dam the stream! It appears to me that a misunderstanding along this particular line would lead to destruction along every other line! Therefore our greatest anticipated danger, past and present, has not been "social equality," but it is or would be an amalgamation of the races! Beating the bushes of thought in the hope that something new might be discovered in this pathway, the arguments of theoretical sociologists are doing more harm than good. Among other things they argue that in the veins of Jesus Christ ran the blood of all nations and races, and that when Christianity will have done its perfect work all of the races of men shall have been reduced or elevated to a standard of common universal brotherhood. If race lines must or will be removed before this universal brotherhood can usher in, to me nothing seems to be farther from the truth than this asser-

tion. God cannot mock or unmake to make Himself again in majesty! But He would be mocked if the races in all of their distinctions were obliterated.

Social mixing can never produce moral betterment, and human nature must never be allowed to wreck itself upon the rocks beneath the bounds which are set. "Shall we do evil, that good may come? God forbid." If morality is the standard of Christianity—and it is—then Christianity cannot presuppose the blotting out of race lines in order to establish righteousness unto the Lord.

On the other hand, and along all lines of endeavor, the world has been carried forward in race groups. History is written around leadership, in race groups; each race having its innings of activities according as it appreciated and walked in the light that shone upon it. And history will go on repeating itself. John Wesley Gilbert began teaching this panacea and comity first in the assembly hall of Paine College, then to public audiences, and always by personal contact; this continued until the ensample became so noted in the estimation of thinking men and women that it caused a new

rule to be written in the arithmetic of life. Paine College, therefore, is the nucleus of this fine art and new program of service to the two races. And so it is still clearer to us that no act of service is of more transcendent importance to the American commonwealth than the work and program of the interracial relations movement sponsored by John Wesley Gilbert. The declaration that "of one blood God made all nations to dwell together upon the earth" does not intend, nor even hint at, race diminution, or disgrace in any form. But it does mean what is said, plus interracial opportunities to uplift and to put into practice the brotherhood of all the races; the race higher up using its advantages to lift the race below to the standard of morality and truth of Him who said, "And I, if I be lifted up from the earth, will draw all men unto me."

When a school such as Paine College is to-day comes into a community such as Augusta, Ga., was forty years ago, with a motto of higher education for the Negro, and succeeds as gracefully as Paine College is doing; those who know of the atmosphere of that section must admit that neither that

institution nor its student body lived and walked on Easy Street, nor did it, like "Johah's gourd vine," grow up overnight. We should calmly know, too, that there must be a commanding personality among the students and "on the diamond," a big brother with a last word in every debate or casting the final vote in a decision, and a ruling spirit in the midst of the faculty as well as an agreeable adviser to the head of the college. We also know that to assure peace and practical good will on the streets of a city like Augusta, Ga., there must be a detective of personal student conduct in every social or civic requirement. To all of these, and to every imaginable interest of the school, John W. Gilbert was as fully awake by night as by day.

A Negro school of higher education in that section of the South was ever to be an acute burden upon the social life of its Presidents, of whom Dr. George Williams Walker was the first; and he was connected by marriage to Mr. Goodrich, who himself was President of the strongest bank in Augusta, Ga.

Recounting the embarrassments of those days in trying to "carry on," Dr. Walker

used to say: "I just could not have made it by, were it not for Mr. Gilbert."

This fact John Wesley Gilbert early understood, and early did he begin to teach it. One race ministering to the other is the sense and trend of Christianity; and in the light of this fact the great apostle humbly and freely acknowledged his avowed indebtedness, "both to the Greeks, and to the Barbarians;" and St. Peter saw and declared "upon the housetops" that "God is no respecter of persons," nor of races, if you please; but "he that worketh righteousness is accepted with him." The life of him in the light of whose spirit these sentences are written, by training and unction, had a special revelation of these needed facts to impart to the country, the immediate answer to which was that the white people of the South were the first to believe the message and to lead off in its understanding and good will.

We drop the use of his degrees and acquired titles for the obvious reason that titles used to describe or enhance the value of unrestrictive and unlimited service would be to hamper the influence or to handicap the servant. To say that John Wesley, the

father of Methodism, was an A.M. or M.D., in order to describe by measure his universal service, would be an attempt to belittle the saint! To say that because Benjamin Franklin was a Doctor of Philosophy he discovered electricity would challenge a roll call of dozens of Ph.D.'s who enjoyed much smugness, and greater advantage, but did nothing. There is much more in men than in titles, just as the definition for Johns Hopkins University is: "A log with Mr. Hopkins at one end and the student on the other." The man makes the land. Thomas Edison is credited with saying that "most men go to school too long; by the time they finish school their brains are tired, and as a result, in business activities, college men prove inferior to high school graduates." Be that as it seems "in business," one thing is true: John W. Gilbert became a greater spirit than Paine College at the start had thought of producing.

CHAPTER III

LEADER IN RACE RELATIONS MOVEMENT

"THE Trend of the Races: Sixty Years of Progress," by George E. Haynes, Ph.D., of Columbia University, is a splendid book of 192 pages. It beautifully sets forth and accurately comprehends the civic life of the races with comparisons; and encourages us from almost any point of view as to the economic and industrial life of the Negro. The narratives are affectedly precise, as the facts appear to be more informal than acquired by personal investigation and close application to research. But the treatise aims to champion the leadership in the movement of race relations and to introduce Dr. Haynes as the legitimate promoter of its spirit. I confess that in view of what the interracial relation movement has already done in many communities, and is still growing upon itself in the accomplishment of new things, by ironing out our difficulties and eliminating conditions both in moral and civic matters—and because, too, this great subject is being discussed by pulpit,

press, and schoolmen as a probable branch of social science in the schools—it is a temptation to most any man to love to be called the originator and spirit of this the most needful common ground of understanding, peace, and love between the races in America. Again, it is strangely so, but it is true that my attention was called this year (1924) to the observance of “Race Relations Day” in the city of New York, instead of in Augusta or Atlanta, Ga. I must not be curt, but still it smacks of a little lack of Southern chivalry and sectional pride in the genial doctor of philosophy to start out from Columbia University to prove his rights to the championship of race relations. Whether by intuition or oversight, he adroitly leaves out of his book altogether any mention of the name of John Wesley Gilbert, the only man and name connected with this movement in current history, next to Bishop L. H. Holsey, whose early discussion of the matter was called a “delusion,” and the grand old man himself a “dreamer,” by all of the leading daily press of the South.

Bishop Holsey was our “Pestalozzi” and John W. Gilbert our “Horace Mann” in

this great movement and program. When we remember that standard, school, and classical history of to-morrow is made up of the current history of to-day, and when we recall the surreptitious tactics in skillfully making favorite ends to meet in writing history, we must accept of the challenge to “stake and ride” our fences, and to keep our “hands upon the throttle and our eyes upon the rail.” The correctness of human events is one of the leading contentions to-day among educated people.

The term “Interracial Relations Committee” means a grouping together of a certain number of citizens, White and Colored, of equal representation, who make it their purpose to meet regularly, confer, and decide on what is best to practice, promote, and to stand for, as to the peace and happiness of a community. A careful perusal of these pages will show that the first straw for making the mat of understanding upon which to stand in peaceful adjustments was gathered together and thrashed out in Augusta, Ga., at Paine College. Bishops Haygood, Galloway, and Candler, of the great M. E. Church, South, with Bishops Miles, Holsey, Lane, and Bebee, of the

C. M. E. Church, with Gilbert as the mouth-piece in the production of its first fruit, became the background in this movement. The record shows that through the early years and formative life of Paine College one or the other of these bishops would preside over the board of trustees.

Leading pulpитеers of the Church, South, together with men prominent in the race and brilliant graduates of Paine College, were added to the trustees. From time to time, among other things, the chief topic was how to bring both races to appreciate help and sympathy, such as would come to both races by training preachers and teachers at Paine College.

It is therefore natural that, out of the deeper meaning of such a conference of sincere men, something akin to the interracial relations movement would develop. And it did. The idea at the start was not perfect any more than a newborn boy baby is a man; but the elements were there. On the other hand, the foundation was laid, and John Wesley Gilbert framed the house. And still "it does not yet appear" how beautiful the mansion of peace and interracial love shall be.

He was the brilliant secretary and confidential person on this board of trustees. Hence it is not hard to see how easily Paine College became the "wren's nest" of all those beautiful birdlings of thought, and John Wesley Gilbert the nester, naming the birds and training them to cage manners and how to fly.

Being of the new school of thought, he was more susceptible to the milk of adaptation in race relations and its higher meaning to both races than any others on the board. Therein he became the logical embodiment of the ideals of the M. E. Church, South, to the C. M. E. Church, and of the C. M. E. Church to the Church, South. He was the expression to both, of their ideas in help and sympathy, appreciation and coöperation. After many workable demonstrations of this new movement in Augusta, Ga., the influence of it radiated to Atlanta, Ga., and Nashville, Tenn.; but the key to its interpretation and the spirit of the movement never did depart from John W. Gilbert.

To that eventful day when he fell on the field beneath his "Red Cross shield" his audiences, White and Colored, regarded his

expositions as the best word in a great message!

Dr. Haynes is creditably precise for the most part in his information; but in stating the matter of the Atlanta riot as of date 1906, and calling attention, as he did, to the fact that a committee of leading citizens of both races came together for conference and "good will" and to pledge themselves against another recurrence of such an outbreak, he forgot to call the names of a few leading citizens and spirits of that sincere and serious conference of men. There were present George Muse, afterwards foreman of the grand jury, before whom many names were referred for investigation; Luther Z. Rosser, the leading attorney of Atlanta; H. H. Proctor, B. J. Davis. Bishop Candler was chairman of the meeting; Bishop Holsey made the first speech. Those who knew the "Grand Old Roman" can easily imagine how and why his address became the subject of all after talks! In the meantime you see how the incipient idea of this movement started in Augusta, Ga., and came to Atlanta soon after the awful occurrence of the riot had broken the ground for its seed-sowing; therefore the pillars on which the

interracial relations movement rest are Augusta and Atlanta, Ga.

For the sake of individual and personal pride, various movements and counter-movements in disguise will spring up under assumed names. Several have already made their debut and printed appearances, while the mill of the press is still grinding out programs, essays, and books for summary study upon the same movement basis, under such titles as "Community Organization," "Social Welfare," "Democracy in Education," "The Church and Community," etc., with none of them going back in date or data behind, nor even in consonance with, the purpose of Paine College, to say nothing of the "dreams" of Bishop Holsey and the findings and spirit of John W. Gilbert. On the other hand, by disguise, wrapped in a cloak of assumed originality, and from a surreptitious springboard, some men are diving into their subjects as if it had just dawned on them as the first revelation of the "new era." Call it a "tuberosa," a "jonquil," or a "four-o'clock" if you please; the seed was discovered by Paine College and nurtured by her most illustrious son. Whatever might be written

or unwritten in his name, and whoever does it, into whatever community or section of country the "good will" of its influence may come or go, or whithersoever the four winds might blow its good offices over the seven seas, henceforward let no son or daughter of the C. M. E. Church and schools dare to stand idly by, or to suffer a stranger to detach our cable lines or take the anchor off of the ship! One of the outstanding causes for race relation adjustments in the early lifetime of our esteemed and beloved friend, and what seems yet to be a growing demand for prayerful study, and application of the doctrine as he defined it to us, is the apparant cheapness of human life all over the country. The fact is so appalling that our pen stammers and our language falls limp and blushes when we attempt to describe it! No adjectives nor adverbs, with all their modifiers, can dig a ditch fast enough nor paint the scenes along the routes through which misunderstanding, in the form of human misery and blood, flows! Without the application of the Gilbert doctrine, life in America would be about as secure as a ham hock in a garbage can in a town where there is no dog tax—and just

about as important. Talk about regulating our conduct and morals by law and redressing our grievances one with another in a court of record would hardly be worth the "scrap of paper" on which it might be written.

It has been falsely construed that the Gilbert plan of race adjustments would emasculate the youth of the race and otherwise deny the Negro his full rights under the constitution. This idle talk was vitiated • in the accomplishments of Gilbert himself, who was not only trained by the White people in the best schools in the world, but was also gladly accorded a place to do his life's work side by side with the blue-blood Southerners, to teach with them in the schoolroom, and to tell them from their platforms of his findings and honest investigations covering the relations of the White and Colored peoples in the South.

One day, standing on the Conference floor of the North Georgia Conference (one of the largest Annual Conferences in the connection of the Church, South), I heard him in the elucidation of his message use words to this effect: "The White man made the Negro an American citizen by con-

stitutional enactment; the Negro feels very much at home. In all my findings, he is to date the best type of manhood and the truest friend the White man has discovered. He is the only man in history who, without bloodshed and carnage, accepts of life upon the conditions the White man lays down to him. He amazes the White man in almost every accomplishment the White man claims for himself. He literally drinks in the White man's idea of civilization. He masters his scheme of the Christian religion, and competes in his ideals of the fine arts and sciences." He handled his message to that large Conference like a master of assemblies, and it was received with no mental or spiritual reservations.

The Gilbert spirit seems to be concomitant with David Livingstone when he said: "The African amazes me in his response to kindness." And to elaborate this point we quote a paragraph from "The New Era," in "Beacon Lights of History": "It was said that the British could never establish their rule over the great Wabemba tribe southwest of Tanganyika without a military campaign. In 1849 two humble Catholic fathers entered Lobemba, walked straight to the chief

town, and were told that if they did not leave the country in one day they would be killed. As the stern message was delivered, they saw an old woman on the ground in great pain from a severe wound. The news soon spread that these unwelcome strangers had washed and dressed the wound and made the old woman comfortable. 'These people love men,' was the word that passed from lip to lip as the sick and suffering came out from the town to be treated, while thousands of natives looked on. At nightfall the White men were told they might remain another day. They ministered for eleven days to those who needed help, and were then invited to remain the rest of their lives."

It stands to reason, therefore, that the original home of the race under a tropical sun seems incapable of producing an austere and relentless people; and that the Negro by nature and culture is receptive and reciprocal of the purest traits of good will among the races of the world.

Gilbert's identity with and knowledge of this fact in the life of his own people, and his training by and profound faith in the White people of the South, caused him to

become our "Nehemiah," in the service to which he consecrated and sacrificed his life as a means that two peoples might in peace and good will live together in the South.

CHAPTER IV

IDEALS OF THE MAN.

THE ideals of John Wesley Gilbert are not far to seek for Paine College students, the youth, and men of the race, especially for the young educators and students in schools of the C. M. E. Church. He influenced and lived in all the college activities of Paine. His suggestions by experience became the last word with the student body. Any student who had graduated at Paine College, and who chanced to meet with him on the field, felt very much refreshed when touched up and "O. K.'d" by the literary wizard of the Church; and as students with correctness, we were glad to find our places in his estimate of us. I am writing these sentences under the power of his spirit upon me; and I wish to communicate, by reading to others, the transfer of his temperament and the researches of his great mind. Literary and debating societies, with research bureaus, should be established in all of our schools and leading churches and forums, where C. M. E.'s in control

have the lead, in the name of John Wesley Gilbert. I apprehend that we are by far, if not altogether, too neglectful of our scholastic landmarks.

The colleges and universities of the United States of America received European recognition through the services of Henry W. Adams, of Harvard and Yale—the one man who founded the Ph.D. research course acceptable to the European mental recognition and social standards. When we mention the name of Wilberforce University, we instinctively think of Professor Scarborough and his Greek grammar and reader, while the names of Clark University and Professor Crogman rush into the mind at the same time! What would Gammon Theological Seminary mean to young preachers of the race without J. W. E. Bowen? J. C. Price, the educator and great temperance lecturer, becomes the background in the life of every student who graduates at Livingstone College. Howard University and the name of Kelly Miller are synonymous in terms of encouragement to all young men of the race—all of whom communicate their spirits and transfer their lives and achievements to those schools.

Except perhaps Henry W. Adams, John Wesley Gilbert was superior to any of the standards above referred to. In support of this claim I quote the sainted Bishop W. R. Lambuth concerning their African trip: "As a diligent student of Greek, French, and native African languages, he surpassed anything I met with upon our long journey on land and sea. He put not only his brain but his conscience into his work. It was masterful. Finding that he wrote French better than I could do it myself, I dictated my letters to the Belgian authorities, and requested him to put them into the official language of the Congo and Belgium. The work was so well done that the Colonial minister upon my subsequent visit to Brussels inquired who wrote the letters, and remarked that they were the most correct and elegantly expressed among those received at his office from one who was not a native of either France or Belgium."

This literary master could easily have lived at the fountain of fatness and out of reach of the common people; but in the face of flattering inducements to lucrative positions, he chose to stay with Paine College, to promote and perfect her standing among

the schools of the country, and to devote his riper and more useful services to the breaking down of prejudice in the races, and instituting in its stead "the interracial relations program."

We cannot explain him apart from the "Giver of all good;" only in the light of divine superintendence may be seen in him a gift to the race and to the world through the C. M. E. Church. But if we could ask for any one man of our Church, who did not have an even representative opportunity, to come back and live among us again, our choice would fall on John Wesley Gilbert! I can imagine with what absorbing interest his mind and spirit would engage mankind! He would in a fuller measure communicate freely, without ostentation or reward; and to keep the thought of such a man before us means our inspiration and betterment.

Mr. H. G. Wells, the great Englishman who to-day is making history new by his wonderful philosophy, says: "I am convinced myself that there is no more evil in this present world than race prejudice; none at all! I write deliberately, it is the worst single thing in life now; it justifies and

holds together more baseness, cruelty, and abomination than any other sort of error in the world." Mr. Wells is not the first man by far to discover and acknowledge this fact. Long before his day there lived the honorable Frederick Douglass, the venerable Bishop L. H. Holsey, and John Wesley Gilbert.

After twenty-five years of freedom, and in his last public essay, Mr. Douglass was asked to give an opinion of the status of the Negro in this country. He said among other things: "You ask me what to do with the Negro? I answer, let him alone. He should have been let alone when he was in Africa." Reasoning along the same lines, in answer to Mr. Douglass, Bishop Holsey said: "All races at some time have been slaves, one to the other. The Negro therefore was not humiliated by slavery; and that which he seems to have lost in slavery, in his freedom, it was like unto the cup of gold found in the mouth of Benjamin's bag!" Booker T. Washington, who was a close student of Mr. Douglass and Bishop Holsey, said to his people in the face of race prejudice: "Let down your buckets where you are." John Wesley Gilbert says: "I

would take the Laplander from his snow hut, the African from his devil bush, the Chinese from his opium pipe, the Japanese from his brutal prostitution, the Jew from his race religion, the White man from his selfishness, and make us all one in Christ Jesus." The greatest of all questions to-day is how to reduce the evils of race prejudice. What section of the country, or race among the races, or Christian denomination is leading off, or giving examples in this particular good will? An accurate demonstration seems to be in favor of the great M. E. Church, South, with no colored members in that Church of all Southern White people. Of their own Christian free will, after fifty-five years of continuous help, they are still supplying Paine College with Southern White teachers and money, to maintain a school of higher education for the Negro race. That great Church is still helping the C. M. E. Church to "carry on" by pouring many thousand dollars annually into the missionary department, Church extension department, and the schools from Paine College to the last school in a list of fourteen. To the credit of John Wesley Gilbert, more than to any select

group of men in both Churches, stand the laurels of this present-day spirit and continuous good will and achievement. This was the one spirit needful between the two Churches; therefore the M. E. Church, South, and the C. M. E. Church must in the future, as they have done in the past, continue to lead all the country in the spirit of the interracial relations movement: First, because the M. E. Church, South, by its own volition, after freedom, when civic conditions made it physically impossible for the two peoples to worship in the same church, called its colored members together on December 15, 1870, at Jackson, Tenn., organized and set the C. M. E. Church apart (not aside), to teach and preach the gospel to the race. This spirit of everlasting good will was shown when the M. E. Church, South, at the start, organized and maintained Paine College as an institution of higher education to train teachers for the race. In their Church government we are as separate as the fingers on the hand; and in common interest we are as united as the hands in support of the whole body. Both the M. E. Church, South, and the C. M. E. Church believe that the reward

for the evils of prejudice is sure and severe, if not swift.

What the dredge boat is to the seashores and their tributary waters, in deepening the harbors and rivers, cleaning them of accumulated débris and fallen missiles, thereby making deep water and keeping the surface clean for the transportation of ships and the navigation of boats, so have the services of John Wesley Gilbert been as "a medium" between the C. M. E. Church and the great M. E. Church, South. He has stood at the doors of both Churches where the people of each pass in and out, deepening their spiritual life and interpreting to the constituents of the Churches the high moral value, peace, and good will that these two Churches had started in the South for the races and other denominations as well. An unveiled evidence of this is at hand, when we think of the fact that, after fifty-five years of work and success of the Church, South, and the C. M. E. Church, in developing and welding together in this sweet relation, the Southern White Baptists have, it seems for the first time, waked up to their ancestral Christian responsibilities to the Colored Baptists in the South, by

opening a school of theology for their preachers this year (1924) in Nashville, Tenn.

In the *Christian Advocate* of January 25, 1924, Dr. J. A. Martin, editor of the Sunday School Literature of the C. M. E. Church, makes the following laudable mention of our subject: "It is great to be trained. It is that kind of youth in whom the world places its hopes. Frequently the man of letters disappoints the world. Too often he takes pride in literary attainments and becomes self-centered and seeks the exclusive set. In too many cases the academic atmosphere breeds caste and spoils the good servant. If this is generally true, how much more is it possible for one to be spoiled whose parents were recently emancipated and the son became an heir of a culture that was 'not his by tradition,' etc.?" He was no less the exceptional plain, everyday, humble servant after leaving some of the best institutions in the world. Born in the country, and the son of some of the poorest, his training intensified his sympathies for the lowly. In our struggle upward, the 12,000,000 Negroes of America had the sole claim upon every ounce of his tremendous energy, training, and his big and tender soul!

. . . John Wesley Gilbert could not have been any other than a man of the humble people if he had tried. Herein were his strength and glory. Nature and environment had thus fitted him. He was born at a time when the Colored Methodist Church and the race needed such delicate service as he was so ably fitted to render and the kind he so cheerfully gave. All of his attainment was in reach of the humblest man."

During nearly two decades (from 1898 to 1914), covering the period between the Spanish-American and World Wars, farming was productive of much wealth; and the Colored farmers who made four-fifths of the cotton of the South became very prosperous. The good will of the two races was enhanced by encouraging and inspiring essays from leading men (as Harry Stillwell Edwards, of Macon, Ga., Ray S. Baker, of the North, and others) who wrote extensively upon the prospects of that time. Mr. Baker was certain that the economic salvation of the Negro was in the South, while Mr. Edwards wrote: "In order for the Negro to come into his best as a citizen and community asset, he must own his own

farms and homes," etc. He also preached: "No family, White or Colored, can come into their best living in rented houses." But neither of these men gave us a remedy by which the good era referred to might be secured, in the peace of which both races may live together in the same community. John Wesley Gilbert found it; he preached and maintained to the day of his demise that that understanding necessary to "carry on" peace and good will between the races of the South "must come through the Church and Church schools," and that the Church must generate the spirit and the schools must be the "intellectual expression of the spirit in the Church." The Christian motive is not merely to be benevolent to somebody, nor are Christians merely interested in a plain matter of business, the securing of economic efficiency from a people properly housed. The fundamental motive that appeals to us as Christians is that we should make home life a wholesome, happy, reasonable thing for every man, woman, and child in our land. "Unless we do this, our democracy is a mockery rather than a reality."

The Gilbert program is that of "Church

leadership" in the peaceful adjustment of race conditions, either expressed or implied. The real question before the Churches is how far they can gain and hold leadership in the new community movement. The question cannot be dismissed by saying that these various matters are not within the scope of the Church's concern. There is no excuse for hiding behind the phrase, "The separation of Church and State." Whether or not the Church in an organized capacity becomes a factor in these different human problems is beside the question. The real point at issue is whether or not the Church sees an opportunity for the immediate application of the "good news" of Jesus Christ, the gospel of good will in community problems. Moreover, the traditional attitude of the Church toward popular education has been too great a factor in the development of democracy to yield a place of leadership, even in this day of new demands and new conceptions for the fullest realization of community life. The early universities were founded by the Church and the earliest common school education was fostered by the Church. Many of the early teachers were ministers; and to-day nine-

tenths of the leading universities and colleges are graced with learned ministers of the gospel on their faculties; and it never has been the concern of the Churches to retain control of popular education, so necessary to human liberty, promoted and fostered by the Church all over the world; and there has been produced a new situation in which the Church and her leaders find in the community men and women who have attained and held intellectual leadership. Furthermore, as modern society has become more complex, the application of moral and spiritual ideals to the affairs of men has become more difficult. In such times as these the question is, whether or not the minister as a community spokesman in moral and spiritual matters is to be a sufficiently trained intellectual leader to be able, with his associates, "to contrive methods of individual and social behavior adapted to the experimental outlook and public realities of an age of triumphant natural science." For the peace and good will of the races in the South, Gilbert's doctrine is the panacea.

Ralph E. Diffendorfer, it seems, has the Gilbert idea in mind as he defines the "Church practice." He says that those

very principles which are necessary for community welfare are by all odds the greatest essential for leadership on the part of the Church in a community. More important than what the Church advocates in any message is its practice, especially when it comes into active relationship with difficult social and economic problems. As Gilbert used to say on this point, "What you do speaks so loud that I cannot hear what you say." And as the poet should say, "I had rather see a sermon than to hear one preached," etc.

CHAPTER V

CONNECTION WITH GREAT MOVEMENTS

MIGHTY movements and communities of interests get and attract to themselves groups of leaders and followers that doubtless would not be otherwise made, concerned, and turned about. The crusades in the Middle Ages demonstrated this fact. They produced a class of world leaders that no other influence could generate, because there grew out of their semireligious and semi-military movements a greater and more self-determined school of thought and activities, both civic and moral, than the world had before dreamed of. The education of leadership by such movements appears to have been the trend of Christianity for nearly two thousand years.

John Huss in Bohemia, Martin Luther before the Diet of Worms, John Knox in Scotland jail, Latimer at the stake, the bloody head of John Wesley "rotten-egged," Richard Allen arrested on bended knees at communion tables, Bishops Miles, Bebee,

Holsey, and Lane branded as "deceivers of the people and democrats leading the race back into slavery"—all show the earmarks of the crusaders.

The establishment of every great movement has been and will be around the lives of great leaders.

When we think of Charles Martel and John Sobieski, we recall the heads of two groups of leaders working nine hundred years apart, along similar lines, as barriers to one great movement and promoters in the other.

Martel arrested the progress of the Mohammedans in Europe; and were it not for Sobieski, the Turks—at the time a great power—would have taken Vienna.

What would have been our religious status to-day if the Mohammedans had got a universal "touchdown" then? Foreign missionaries tell us that, because of religious mutilations, it is easier to convert twenty naked heathens than to convince five semi-heathens. This thought culminates in the gist of movements, making history its own interpreter, as does the Holy Bible.

Upon this background in leadership we build the passions, ideas, and *ideals* of the

C. M. E. Church, as a power in Christianity, around its heads.

For thirty years Paine College led in the making of men, with Gilbert standing at the head of all the classes in learning and service. Lane College, Texas College, M. I. College, Miles Memorial College, Haygood Junior College, and Boley Institute, plus their inspirational schools, have been grinding out men as the logical leaders of the Church. Fifty-four years of service in race-building and preaching the gospel have passed over, and still there are not enough gray hairs in the pulpits of the C. M. E. Church to whiten two hundred heads! In the boughs of this "mustard tree," those who "carry on" for righteousness are: Bishop R. A. Carter, of Chicago; Dr. George L. Lyus, ex-president of Arkansas College; Channing H. Tobias, of New York, National Secretary of the Y. M. C. A.; W. A. Bell, educator, Atlanta, Ga.; C. C. Neel, Commissioner of Education for the Church in Oklahoma and Arkansas; G. L. Word, president of M. M. College; N. W. Clark, of Texas; G. T. Long, of Washington, D. C.; R. H. King, dean of theology, Texas College; A. J. Cabb, late editor of the

Christian Index; Professor Gray and Paul Jones Blackwell, educators; Stewart Dunbar, secretary of Y. M. C. A.; J. H. Wiggins, Lee O'Neal, J. H. N. Turner, A. F. Bailey, J. D. Hudson; Mrs. Rossie Thompson-Hollis, Miss Callie Shy, Miss Emma Gray; Drs. James Thompson, J. F. Wyche, J. L. White, J. S. Outler, and J. A. Martin (editor of Sunday School Literature of the C. M. E. Church); and many others of trust and responsibilities.

The above-named men and women are all pronounced leaders in the Church life, in the schoolrooms, on lecture platforms, as musical artists, as leading educators and medical doctors, including publicists and strong community welfare workers, such as are W. T. Sherard and B. M. Sherard, plus hundreds of preachers and teachers whose lives were touched and polished by that prince of modern scholars and matchless latter-day servant to humility.

The development of the C. M. E. Church has been around her schools; the growth continues to be steady, certain, and swift. Our schools being operated by young men naturally makes the Church a young man's Church. Except the C. M. E. Church,

almost every Protestant Evangelical denomination in history is far-flung as to making its pictures on the background of the schoolhouse; while some of them seem to have little appreciation for the enlightened pulpit and college walls. They seem to feel that going direct to school to prepare to preach the gospel would spoil a good Christian. In the meantime the schoolhouse had to make haste in many instances to overtake itself by preparing men and women to preach and to teach in the denominations. It is a long way from Roger Williams to Brown University; it is a long way from Richard Allen and Bethel to Wilberforce University; and it is a long way from Zion's "prayer meeting house" to Livingstone College. The advantages of the C. M. E. Church in this particular have been fourfold; the call to her colors has been to right-about face, close up ranks, and forward march! She has been and is making good and is in line with her start. The first vision of her horizon was caught by Bishop Holsey and Bishop Lane. They were the prophets in the educational and spiritual movements of the Church, each of whom wrote his epitaph long before time to

rest in Lane and Paine Colleges respectively, from which all of our other schools came.

The regular and standard work in our educational system was first started by Professor Charles H. Phillips and Prof. Robert Turner Brown, full-fledged college men, both of whom are now bishops of the C. M. E. Church. To my mind, the first name I know of as having been referred to as the principal of Lane "Institute," in those days, was Prof. Charles Henry Phillips; and the first professor of mathematics and Greek I heard of in the Church was Prof. R. T. Brown. The chart and compass for the work came when John Wesley Gilbert made his advent in the service with spirit, taking up and "carrying on" where Dr. Phillips and Dr. Brown laid the work down and went into the regular itinerant ministry. The educational magnitude to which our Church schools have attained presents a delightful picture, but the profile was drawn upon the unspotted and brilliant canvas in the service and spirit of John Wesley Gilbert when his cerebral dynamic was standing out in his life to the powers of his uncrowned glory!

The Church and Paine College in Georgia

mean one and the same in work and spirit to the people of Georgia; while you cannot explain the Colored Methodist Episcopal Church in Tennessee apart from Lane College, because the spirit of one is the pride of the other. The Church activities in Alabama around Miles Memorial College are phenomenal in new life and energy. In Texas our Church work did not begin a healthy growth until Texas College bedecked herself and the State with "white light" from the East! The spirit of the higher life in education has been phenomenal in Mississippi since the coming of M. I. College. Haygood Junior College in Arkansas and the Boley Institute in Oklahoma are making haste to overtake the membership and people in that section and impart to them the knowledge and concerted understanding in the spirit of the schools extant. It at once becomes the glory of the connection to hail to her sons and daughters coming up from her various institutions of learning to take their places in the rank and file of human uplift. We have for our example in this great work the one outstanding, unsullied manhood who gave every inch and moment of his time as a nucleus in our edu-

cational system. He has furnished the material to the life in our student-graduates to "carry on" in the program of his endeavors. Our General Secretary of Education could do no more effective service than to study the outlines and plans of this master mind, and with amplifications elaborate a standard supplementary course, to be carefully studied and approved by the professors in sociology along with other studies upon the science of human society. All of our College Presidents and Deans of Colleges should call a special convention for the purpose of organizing and planning the work to be done, and naming those who are to take the lead, as a means to the end that something definite must be done! Why should we teach books on the subject of sociology, written by men who are inferior to the standard minds in our own schools? We do not have to go very far to seek proof of this fact; the truth of our position is demonstrated in the daily life of our graduates, less than one per cent of whom fail to take their place and make the community better wherein they live.

If you would understand why the graduates of the schools of the C. M. E. Church

feel almost perfectly at home in any community where race conflict and interracial relations are acute, where misunderstandings like arrowheads toss themselves into confusion; if you would appreciate the coolness of the student-graduates, standing head and shoulders above the din of conflict, while the hearts of others are fainting and men are losing their heads—I refer you to that spirit in this master of the new and most needful solution to the virus of race hate and sectional prejudice, to the appreciation of John Wesley Gilbert, who died loving the two Churches together!

In the General Conference at St. Louis in 1914, upon his return from Africa, he said among other things that "the field is not only ripe in Africa for service, but it is ripe and ready at home for better understanding in race adjustments and interracial relations. . . . That the C. M. E. Church and the M. E. Church, South, should give the world examples in this understanding, service, and peace, on our trip to Africa Bishop Lambuth and I found the solution of applied good will, that can evangelize the whole world. That which he could not do, I did it; and that which I could not do, he did it!

And so we both made the trip together as brothers, neither of us wanting what the other could do. The trip was a revelation and pleasure."

In 1918, during the General Conference at Chicago, he was the brain of a set of resolutions there, which to-day are not only loving the two Churches together, but is the cause and source by which the great M. E. Church, South, is donating the C. M. E. Church and schools over a hundred thousand dollars yearly for maintenance and expenses. The heads of all of our general departments are active and hard at work, but the ground-breaking and the spirit to the back of them is John Wesley Gilbert.

During the General Conference which met again in St. Louis in 1922 the resolutions that were adopted in Chicago in 1918 were rewritten and enlarged to include the recommendations for a great central university for the Church, like unto Northwestern, Vanderbilt, or Wilberforce Universities—a kind of intellectual "clearing house" for all the other schools of the Church, thereby putting our student-graduates on equal basis and standard with all the leading schools in the country. Dr.

Gilbert was not able to be present in the body on the occasion of the late General Conference at St. Louis, but the resolutions were read into the records of the General Conference by Prof. W. A. Bell, one of his distinguished disciples. Mr. Bell was our fraternal messenger to the General Conference of the M. E. Church, South, in 1922, when the resolutions above referred to were presented by him to that august body, and was received with applause.

Some one has said that "he wrote no books." No, he did not. He was too hard pressed by the needs of his service to relax long enough, or to snatch the time away from duties, to write a book or series of books on subjects that should be worthy of him.

We had but one John Wesley Gilbert, and to him all eyes in both Churches were turned for the truth and practical solution of our racial betterment and hope of a brighter day. Among a thousand, he was one man trained in the school of principles that forgot to take along the ambition of self-aggrandizement. He had ambition, but it was manifested in self-forgetfulness to the service of his fellow men. Concerning a

series of books on some of the standard subjects, he said: "If I live to get old enough, I will undertake the task; but for the present I am by far more concerned about writing on the hearts and minds of boys and girls than I am about writing upon paper." On the other hand, some of the highest points in profane and sectional history show that practically all of the founders in new thought and activities had little or no time to write books; but that duty, it seems, was devolved upon the disciples of the "new era" and thought- or history-making epoch. No one man can do two things just as well. "One man sows, another reaps." One idea well developed has been the trend of the masters in all ages! Thales has left no writings behind him, but he was numbered as one of the seven wise men of Greece, on account of his wisdom in public affairs; and his astronomical and geometrical labors were great, and have left their marks upon our own daily life.

Socrates, the soul of the entire philosophical system, wrote no books; and gave as his reason that he was eaten up by the sovereignty of virtue and the immutability of justice. High moral rectitude was the lofty platform

from which he surveyed the world, and upon which as a rock he rested in the storms of life. Plato and Aristotle systematized and taught the deeds and wisdom of their masters; hence as the program goes forward each promoter will get his reward in the accounting; just as we in literature to-day reward the Greeks, who saw to it that no new idea or workable sentiment of their masters ever died.

A man's character is his real career, to establish which John Wesley Gilbert lived long enough to win out. We all know what he would be doing if he were in the body among us to-day! In his life he developed a program, the material of which furnishes a plain path of duty to our schoolmen and Churchmen, and a new wellspring of faith and hope to every boy and girl of the race. In the records of men he will be classified not with the political statesmen, nor in the corridor of the bishops, nor in the exhibition of works of art; but higher up in the galleries, among the founders of new thought reduced to a program, you will see him! And after all, the founders of "thought" are before all, and stand at the head of adventure in human activities. They are

the "pathfinders" and pioneers of energy and of industry. It is a long way from Susan B. Anthony to the eighteenth amendment of the American Constitution. Frances Willard saw for her country the need of prohibition, and prayed and worked for the day when it would be dry; while Carrie Nation is the forerunner of the Anti-Saloon League in America. Henry W. Grady conceived the idea of a new South growing bigger and grander upon the ruins of the old, embarked upon a speaking tour in its behalf to all the world, and broke himself to pieces on the ropes of his affection and died literally loving the two sections back together. It is said of him that "he accomplished more in his death than he did in life between the North and South."

When slavery died and the relation between the master and his slave had perished; when Frederick Douglass, Bishop Holsey, Bishop Turner, and others were casting about for some certain and workable way for progressive and aggressive races to live together in peace; when the white-cap billows had rocked the ship of state to its foundations between the two wars of 1898 and 1914, it was John Wesley Gilbert who

humbly and modestly obtruded himself and by his new thought of "interracial relations program" started the South to work along new avenues of relationship which ultimately caused new industries to begin to operate and new lifeblood to circulate in the Southern body of Christian activities and social and economic endeavors.

Dr. Martin again says of him: "In mentioning men of accomplishment in letters and service in this country, the list could not be complete until John Wesley Gilbert's name is enrolled. For years he was a member of the Philological Association of America." The New York *Independent* in 1891 published his article on "Excavations in Eubœa" (at a little town now called Nea Psara), where he assisted in finding what has been considered the grave of Aristotle.

He read Hebrew under the famous Dr. Harper, of the University of Chicago. The writings of many prominent persons have very favorable mention of him, among them being the books of such writers as Bishop W. R. Lambuth, "Pathfinding in Africa," and "Black and White," the books of Mrs. J. D. Hammond, Dr. Weatherford, and publications from the Archæological In-

stitute, the Philological Association of America, and the Alumni Catalogue of Brown University, etc.

His accomplishments and service are epochal. He makes an easy and beautiful conjunction in the new era of thought; and for the country from the South to the North, he is in the class of Henry W. Grady. His service to the country was through the schools and Church, while Grady served through the *Atlanta Constitution* and from the public rostrum. Around his life works may be classified and discussed all the (now) living educators of the schools in the C. M. E. Church. He occupies a position in our midst, from whence his soul may look down with approval or reproof upon the endeavors and conquests of any of our schoolmen who strive to emulate him.

The new era of thought discusses "medicine and surgery" around the life of Rudolf Virchow, and "electricity and magnetism" around the life of Michael Faraday, and "modern archæology" around the life of Sir Austin Henry Layard. These great men, for example, are not, by far, the only men who spent all of their nights poring over the subjects of their subsequent masters; but

they were the clearest minds among the men of their day, by whose demonstrations those outstanding unorganized forces in nature were caught, harnessed up, and used for the betterment of humanity, for the glory of men, and mental understanding and development.

For instance, if the literary world can afford to make for itself "an epoch" in the life of Sir Austin H. Layard, who made it his business to rob the graves of ancient kings and noblemen for obsolete relics, that curious people might find something odd in the museum, what should the C. M. E. Church and the great M. E. Church, South, make of the service of John Wesley Gilbert? How may our educators adjust their program to his life of service? What thoughts should heave in the mind, and feeling in the breast of every student, when they run across his name in print? He was born January 9, 1865, in Hephzibah, Ga. What disposition shall we make of ourselves toward his memory on that day and date, especially for all the ministers and students in the C. M. E. schools?

CHAPTER VI

FIRST MISSIONARY OF HIS CHURCH TO AFRICA

WHEN we take under consideration the handicap in African work through indifference in the Church, the world's standards in the praise of men for making war and doing other daring feats, we get a kind of mock heroic idea of men who make it their business to explore the world for conquest and gold, then turn the accumulations into national gain and selfish aggrandizement, when we put such advantages along beside the lives of Livingstone, Stanley, Marcus Whitman, Dr. Albert Leroy Shelton, and John Wesley Gilbert.

The motive that inspired Livingstone to travel through Africa was to evangelize and enlighten the Africans and to put a stop to slavery. He hated to see human beings treated like cattle, and pledged himself to the exploration of Africa with the view that salvation might come to the poor heathens! He gave himself to the heathen redemption and to chase away the

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savage darkness from the neglected continent.

After being lost five years, Stanley set out to find him, under the protection of the Union Jack, the beautiful flag of Great Britain. One day he was found, sick, haggard, and exhausted, but grimly pursuing his lofty purpose, fifteen hundred miles from Zanzibar, attended by two faithful Negroes! How could a man plunge into such an abyss of savagery and hope to come out alive? There were those who thought that Livingstone was a fool to throw away his life and talents in an attempt to convert what they called guerillas!

When the two faithful Negroes who stuck by their master until the end found their beloved friend dead—found him on his knees dead—they were overwhelmed with grief. But they counseled together; and after consultation, they decided to bury his heart beside a great tree near by; but his body must be carried to Zanzibar, which was fifteen hundred miles away. For nine months these two Negro disciples, Susie and Chuma, in spite of thirst, in spite of hostile tribes whose superstitious ideas

about the dead placed them in constant peril, trudged on, determined to place their sacred charge in the hands of English authorities. Their real heroism made it possible for England to claim the body of her great son. Livingstone died believing that Christ would transform the savages of Africa. The two men, who did only what men dominated by the divine spirit of Christ could have done, proved that their Master was no mere dreamer! Think of the two men wagging along with a dead body for nine months, and covering fifteen hundred miles! What does the Interracial Relations Committee think of this fact? What is the new hope of the race leaders in reference to this primitive heroism? History records no more valiant undertaking.

It was in the winter of 1842-43 that Whitman heard the cries of three Indians from Oregon who had come as far as St. Louis, Mo., to get some knowledge of the "White man's book." He left the East and pushed Westward. There in the wilds of Oregon he taught them the art of farming; he helped them to clear their ground; he ministered to their sick; he built schools and preached the gospel to them. Later he returned to

the East and married and took back across the mountains a lovely bride. After a while it was rumored that Canada was about to seize upon the Oregon territory and take it from the Indians. Whitman must plead the cause of the Indians before Congress. He kissed his bride good-by, and after six months of battling with storms and blizzards this ambassador for Christ galloped into Washington.

But it was not long after his return to Oregon from Washington when he and his bride were both murdered by the very Indians that he had labored for and befriended. Contrast David Livingstone's death and his Negro friends with Marcus Whitman's tragedy and the Indians whom he befriended!

Dr. Albert Leroy Shelton, of Kansas, conceived the idea of going to Tibet to preach the gospel in the forbidden fortress of fanaticism, and there proclaim his Master's love, while his wife went to India to work on the translation of the Scriptures. He fell into the hands of bandits! The very people to whom he had gone to preach the gospel stole him for a ransom and shot him to death when no one was found to pay their

price! Contrast this tragedy also with Livingstone's death and the friendship of his two Negro disciples. We do not claim that the Negro is as chaste as crystal ice or as pure as the driven snow; but he has yet to be equaled in appreciations of kindness for service rendered, and history will go on repeating itself. John Wesley Gilbert was the embodiment of this service of kindness to both races. It makes a difference in the life of two men: one subduing all of his ugly "isms" and "ites" for two or three days and weeks only, while the other man enters into the spirit of service, both soul and body, and makes a success of every day and a program of every week and history of every year's work! There is a difference between two men: one passing over a road but once, and another making the road passable for others in years to come. Crossing the main thoroughfare here and there, or running down the road a little piece until the sand gets heavy (like a fox), is nothing like throwing up a highway!

Just two years before the World War the Methodist Episcopal Church, South, decided to send missionaries to Africa and asked the C. M. E. Church to coöperate in

the movement. Bishop Lambuth was selected from the M. E. Church, South; and it was our esteemed friend who said, "Here am I; send me," in the name of Colored Methodism. They both went, and after two years of hardships and hazards returned with glowing and satisfactory reports.

For a time it seemed that the C. M. E. Church was swept off of its feet in a desire to put Africa under special episcopal superintendency; but by the time the General Conference met at St. Louis, in 1914, the spirit of indifference made it even impossible to recommend a bishop for Africa. And this was in the face of recommendations from the Church, South, that she would assist our Church to maintain its supervision of the work in Africa.

Whenever a denomination sends out missionaries to make discoveries of a Church's possibilities to enter a new territory, then flatly turns down the advisability of a glorious prospect, what is the ultimate hope of that Church?

Out of respect for sheer pride, it does very well for us as a Church to follow ourselves into cities and districts, where our people are migrating in order to preserve our his-

torical identity, but where is the outstanding missionary work our Church is doing by the side of other world-evangelizing Churches? How many missionaries in Africa do we maintain to preach the gospel to the heathen by our direct support as a connection? Would the cry for help have been heeded if some one other than John Wesley Gilbert had made the investigation or adventure? What answer will our Church give at the bar of missionaries from Africa? There is such an act as gathering at an old crossroads store, sitting on dry goods boxes, and whittling the time away on useless sticks, while others go out in the hot sunshine and mow down and rake up the hay against a bleak cold winter! Bishop Lambuth and John Wesley Gilbert's trip together to Africa made them lovers as were David and Jonathan, and even more closely endeared the C. M. E. to the Church, South; and it is a little less than divine to note just how beautifully and of her own accord the Methodist Episcopal Church, South, has stood by and led the Colored Methodist Episcopal Church into paths of progress, development, and peace through more than fifty years of preaching the gos-

pel; teaching the people and making new discoveries of our future possibilities, together and apart; as two distinct races, yet as one in Christ Jesus.

Our appreciation of Gilbert's service as our first missionary to Africa for the C. M. E. Church should be manifested in a conscientious, studious, and connectional estimate of his labors, in the respect that lifts our Church to the world-wide evangelical level of other Churches. The "Macedonian cry" must be answered in our organizing to send men with means into Africa, rather than sending a little money to the "Bible House" in New York. The spirit that said to Gilbert, "Say to your Church, 'Here am I; send me, to take my place on the Dark Continent and do my bit beside other denominations,'" was a direct and personal challenge to our connection and its men! He was consecrated for the work by previous training, and had courage enough to say it loud, so that the whole Church, and other Churches, heard him say, "HERE AM I; SEND ME."

The breaking of the ground for doing mission work at home or in foreign fields was by a poor Negro freedman of Ohio,

John P. Stewart, who applied to the Annual Conference of the Methodist Episcopal Church for license to preach; but it was denied him on the ground of his illiteracy. Naturally feeling his unfitness to preach to lettered people, he was soon heard of as preaching the gospel to the Indians. The chief Indian and his nobleman, "Between" and "Boncur," were his first converts. In the light of this good news all of the evangelical Churches became enlightened, then rushed into the cause of missions! The spirit of John P. Stewart invented the idea of the "Centenary movement" of all the Churches of Christendom, which to date has recast and enlarged the program of all the Churches, both in money and men and women, the Roman Catholic Church included, "at home or abroad, on land or on sea." The name of John P. Stewart is written in the background upon the canvas of every missionary tour to heathen lands! To make the frame for a picture of missionaries, we have Young J. Allen, the first missionary to China, Henry McNeal Turner, the first missionary of the A. M. E. Church to Africa, and J. C. Price, of the A. M. E. Zion Church, giving a frame sufficient and

beautiful enough to contain and reflect glory in the face of the proudest achievements!

With David Livingstone and Henry M. Stanley, with their schools of disciples and men and women followers from all lands in their wake, civilization is marching in and taking possession of all unoccupied territory, and especially Africa, that has been proved to be the richest continent in the world! They are crossing and recrossing, passing through and beyond the travels of their predecessors, surveying and re-making maps of the largest solid body of land, the most beautiful rivers, the largest lakes, and the richest country they ever put foot upon!

The "open sore" of the world is healing, as it were, "overnight." Indeed, the cry to heal Africa is hushed, and the mad scramble of "This is mine" and "You may have that" is heard on almost every European nation's lip. To-day every race in Europe and of the Far East is gathering there in increased numbers, and they are taking with them their governments, schoolbooks, and religion. There will presently be seen great "trunk lines," with their branch

roads, stations, and union depots. Cities like unto Jacksonville on the Atlantic, Atlanta as a gateway, with a Chicago sitting on the bosom of the Great Lakes, will soon become the boast of the Dark Continent. In the meantime evangelical denominations as well as civilized nations will continue to compete in religious, moral, and economic influences, by their adventures, explorations, and scientific investigations of the Dark Continent. Africa to-day is a human arcade of adventures of all the Churches (?) and leading races of the earth. In view of all these vivid activities, I am thinking to-day of the place the C. M. E. Church will occupy in the summing up of the accounting. Shall we follow the personal leadership of our pioneers, Gilbert and Lambuth? or does our Church will its leadership to some other "Pathfinders" and Church? The purpose of the great M. E. Church, South, is to do its bit for African missions through the Colored Methodist Episcopal Church! If we furnish the men and women, the parent Church will furnish the means; for when we did not have men or means at home, they furnished both, hence I know they will furnish means to do service for

Jesus in Africa. The time is ripe and the day is at hand. Extensive and far-reaching railway mail service by locomotive power will be suspended and superseded by airplane in order to cope with the people who will have outdistanced themselves.

The tsetse fly, yellow fever, typhoid, and malaria germs are being rapidly mitigated by the newest developments in medical science, and it seems that in the future no man's knowledge of the world's needs and progress is to be complete until valuable knowledge of African developments fringes the garments of his information. In gold, diamond, silver, copper, iron, lead, zinc, coal, oil, and all the mineral and physical resources about which man knows anything, the continent of Africa takes the lead. To purchase the timber in the forests of Africa at present prices would drain the public and private treasuries of the United States. It seems that God is holding Africa in reserve, with which to bring up the rear with a shout, and to embellish the triumphant victory of the governments with the richest diadems of heaven's legacies to earth. Shall the C. M. E. Church in the awarding of the prizes be found lifting her

steeple among the spires that point heavenward, when the voice from heaven shall say, "Come, ye blessed of my Father"?

The impulse which took John Wesley Gilbert to Africa was twofold: he felt impelled to go as a Churchman, and he wanted as one of the scholars of the world to explore and investigate the richest continent on this planet. He was a close student of Livingstone and contemporary with great numbers of his immediate followers of the last three decades; and we have been blessed through the labors of such men as Dr. Lenz in Timbuctoo, Burton in Harron, and Harris in Morocco, who in stained skins and borrowed costumes impersonated the devotees of primitive superstitions in order, if possible, to pass from one hazardous retreat to another; and the "rich man," Dr. Junker, who left home to spend eight years alone among the kind heathen and easy-natured primitive natives of the "Welle Makua basin," in Central Africa. He lived on their food and in their huts with them, that he might minutely study the people in their local and vernacular surroundings. And there is the venerable Grenfell, who, except Delcommune, has traveled far more

widely into the Congo basin than Stanley, and never fired a shot at a native!

The touch of Gilbert's foot upon African soil as a Churchman and scholar of the race from the C. M. E. side of the house introduces new ideas to us of our possibilities as a Church working together with other Churches under God, and places a new inspiration to study and achievement by the touch of scholarship in every ambitious youth and studious young man in the schools of the Church. With Gilbert at home or abroad,

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring;
The shallow draughts intoxicate the brain,
And drinking largely sobers us again."

His leadership in scholarship at home enabled him to open a door for our extensive developments in the new foreign fields of all the Churches abroad; whereto we must gather to him, and "study to show ourselves workmen that needeth not to be ashamed, rightly dividing the word of truth."

By travel and investigation, the wolf in climatic conditions is rapidly disappearing. It has been found recently that the most of

South Africa stands so high above the sea level that the influences of a temperate climate are projected far toward the equator; so that many White men, women, and children are living and thriving on farms in Mashonaland, seven degrees of latitude nearer the equator than the south end of Florida. This fact has already profoundly influenced the development of South Africa. The rich Sahara and the southwest of Africa are desert, because the prevailing winds, the carriers of moisture, blow toward the sea, instead of away from it, and consequently are always dry. The winds from the Indian Ocean, crossing the highlands of Abyssinia, are wrung nearly dry while passing over the mountains; and so Somaliland and the lowlands to the south of Abyssinia are parched. But when we think of the great Roosevelt dam and the wonderful system of irrigation now going on in the west of our own country, it is merely progressive to predict that as the advancement of human need requires it the rich Sahara will blossom like the fields of Sharon, farmers will tickle her bosom with the "fingers of industry," while aëroplanes encircle the valleys, and the mineral deposits

that wait for the consumption of man give up their gorgeous treasures!

Shall our Church do its work through other Churches in our primitive homeland, or must we do it ourselves? The A. M. E. Church followed H. M. Turner, the Zion Church followed J. C. Price, and the Presbyterian and Baptist Churches followed William Shepherd. Will or will not the C. M. E.'s follow John W. Gilbert? It will be a long time yet before the final consummation of all earthly endeavors and religious efforts. If Christianity has learned its first lesson in nearly two thousand years, it has at least nine other lessons to learn plus the means of grace, or approval in each lesson, multiplied by going on to perfection. Hence, humanity has a long lane ahead still, and honest historians will through the decades meet many a trial yet in the congress of nations to adjust their data and recast their compositions! The task of devout historians who endeavor to record the work of progress and of research, and to trace the influence of individual work on the times in which he lived, will not in the future be an easy one; for it is sometimes hard to tell just where one stops and the other begins. Therefore much

difficulty will arise as to whom to give the credit. But when there has been only one servant of his brothers who sacrificed all to establish a program, the cause should be sponsored by the whole Church. At least a pardonable pride of the Church should nerve us to make "a landmark" of our "John" who became the "forerunner" of his brethren!

Every resource in the earth before the end of time must be drawn out and used in the development of mind and the use and expansion of character; every influence extant must be brought under the control of, and made to accommodate itself to, the "still small voice" of Christianity. Every generation through the ages will be held responsible, in Church and State, for their appropriation and appreciation in the following of true leadership toward the divinity that shapes our ends.

With America for the old world and Africa as the new, in the process of time human activities, with all of their rapidly perfecting inventions, will be transferred to Africa for the last inning in moral development and Christian refinement; and in that beautiful conformation I see "John

Wesley Gilbert's" University lifting its spires high among the world-renowned "sites" of learning in the homeland of a people waiting to be won to Christ through kindness and brotherly love. May we live so that, when the future generations shall hold "Founder's Day," they will find among the records in the library of human achievements a just appreciation of the endeavors and sacrifices of all our great men: bishops, educators, church builders, pathfinders, missionary workers at home and abroad, founders of schools, and men of great thought, beginning with John Wesley Gilbert as our first missionary!

What David Livingstone was to England Young J. Allen has easily become to the South and to the Methodist Episcopal Church, South. And it is peculiar how economic and political influence and government follow in the wake of the missionaries. In the footprints of Livingstone England has marched to the conquest of perhaps her richest treasury among all of her possessions. Seventy per cent of all the gold and eighty per cent of all the diamonds circulated in London come from the "African gold and diamond fields." If England would put on

the market all the diamonds she digs from her mines in Africa, a diamond ring would have no more marketable value than a gold ring.

In the footprints of Allen China was opened up to the United States, to the danger of the "Yellow peril," due to the spirit of brotherly love with which the consecrated missionary made the native Chinese to feel that the land from whence he came was flowing in the milk of his good life! The life of Young J. Allen in China has become the seed of the Church there with its colleges and universities. The parents of Walter R. Lambuth, who was born and educated in China, were contemporaries of Mr. Allen. Bishop Lambuth is but one of the very favorable samples of that special class of devotees to the faith; and the faith was *sound* in that Mr. Allen himself was happily converted, as he attended the prayer meeting of Colored people—slaves on his father's plantation near Columbus, Ga.

Thousands of young men and women have been converted and gone out into all the world as the result of the labors and sacrifices of John P. Stewart, David Livingstone,

and Young J. Allen. In the spirit of Gilbert our future scholars and pulpiteers will spring forth on foreign fields among others who are anxious for the conquest of the Cross.

The C. M. E. Church cannot too highly esteem nor feel too grateful to the great M. E. Church, South, for what she has done for us; and still she is standing back of us and beside us, and counseling us to undertake and to make greater strides in the Church of our choice for the moral and intellectual betterment of the race.

For the two Churches, Bishop Walter R. Lambuth, born on foreign fields, and John Wesley Gilbert, born of humble Negro parentage away down in Georgia, were the two logical men to make the trip to Africa together. Concerning our esteemed subject, Bishop Lambuth said: "I know John Wesley Gilbert as few men do. Perhaps no other White man, unless it was George Williams Walker, President of Paine College, has known him more intimately than myself. I trust that the life of my friend will not only be spared for many years of official service, but pray that he may be given the greatest opportunities for service for which

in the providence of God he has been so well qualified." These words by the great bishop bequeath to Gilbert the highest place in the councils of both Churches.

When at Chicago in 1918 the General Conference organized and set up the Sunday School Department, and was casting about for a seasoned and experienced scholar to give body and dignity to the management, all eyes fell on John Wesley Gilbert. He was asked to take the new work, and was elected the first Sunday School Editor of the Church. "He entered this work," says Dr. Martin, "with the same zeal that was so characteristic of him; but his health soon failed him, and the following year he broke down, nevermore to be the strong servant, blazing new paths for the Church of his choice. The literary giant of the Church and race bore his afflictions with as much fortitude and humility as characterized him in his balmy days when instructing the youth. Having consumed his life in an effort to bring about a better understanding between two Churches, and laboring unselfishly for his immediate Church and incidentally for the people at large, John W. Gilbert passed from labor to reward on

November 18, 1923, at his home in Augusta, Ga." His soul surrendered to the Master, to be used in a greater capacity of service than his spirit confined in the body could accomplish on earth.

CHAPTER VII

HONOR TO WHOM HONOR IS DUE

IN the beginning of this treatise we called attention to the fact that the spirit of philosophy and service of the masters is "transmitted to" and rests upon the "fittest" of discipleship in all the generations of men. Philosophy and the emulation in spirit of great men are transparent, noncolorful, and nonracial; but they are selective in quality, superior in character, and inviting to "whosoever will" essay to rise to the level of great men in every race! The proof of this truth is not far to seek, as the subsequent sentences in this chapter will reveal the incident of a young Colored man eulogizing a young White man, both of whom are disciples of John W. Gilbert; both are of the South, and naturally grew up in the doctrine of keeping the races loved together by service and sacrifice! Prof. Isaac Fisher, now of Fisk University, is indeed a twentieth-century student and one of the most brilliant graduates Tuskegee Institute has produced. The late John J.

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Eagan, of Atlanta, Ga., was a wealthy young lawyer, and he became a hard student of Gilbert as he traveled and lectured in the State of Georgia on the subject of "race relations" as a result of the Atlanta riot and other acute uprisings, due to misunderstanding and prejudice between the two races in Georgia. It will also be seen how easy it was for Mr. J. J. Eagan, together with Marion Jackson, W. Woods White, Philip Wealtner, and others of Atlanta, to work with perfect understanding and coöperation in the interracial program, due to a clear and neighborly interpretation given by John Wesley Gilbert. No incident of current history in the life of great men is so demonstrative by virtue of influence as the close connecting link in the leadership of one man and the discipleship in the other, as is shown in that of John W. Gilbert and John J. Eagan. They both have been sown, that others may reap! Who will enter into their harvest?

In commemorating the life of John J. Eagan, Professor Fisher said:

"I am thinking of that sad night when Jesus sat down with his disciples at the Last Supper and, having broken and blessed

the bread, said to them: 'This is my body which is given for you; this do in remembrance of me.' When we remember that the dominant motive of Mr. Eagan's life was to walk literally in the footsteps of Jesus, I shall not be charged with irreverence if I apply these words of the Master to the servant who sought hourly to do his will.

"Mr. Eagan was a young man, and we wonder why he left us so soon. If he could speak to-day, I think his answer would be: 'This is my body which is given for you—broken for my fellow men whom Jesus loves.'

"In addition to all other social groups, the Colored people, the South, and the entire nation are groups to whom his spirit cries out to-day, 'This is my body which was broken for you.' Everybody knows that the race question is the most difficult and dangerous problem that we have in the nation; but there were not many a little while ago who understood that because of our methods of regulating the relations between Whites and Blacks we were creating a group of silent Colored men and women—silent from fear—who scoffed at the religion professed by White people, who believed

that race incapable of doing justice to any dark people, and who were transmitting to their unborn Colored children a revengeful hatred of Caucasians everywhere.

"Walking close to Jesus, Mr. Eagan saw it as few White people have had the vision to see it. 'Why don't all of you hate us?' he asked me one day in Washington. 'Dr. Fisher,' he said, 'how can you even trust me?' I told him that it was because he walked with God and I could see it. This thing weighed heavily on his heart, for, loving his own people in the South and nation, and loving the Colored people too, he saw that we were not living as the Master had decreed; and so, with his great heart but feeble body, he set himself to the task of making this a Christian nation in its relations with its Colored people as well as with other groups; but the task was too great, although his service as a leader in helping to set up and operate the Commission on Interracial Coöperation was the finest bit of constructive statesmanship which the South has had in decades, a work that is now being copied by the nation and by empire builders in Africa.

"If I could stand by his silent grave at

this hour, because I loved him and I know that he loved me, his spirit would say, 'This is my body which was broken for you,' and he would commission me to deliver this humble message to all who loved John J. Eagan: 'Everything I have tried to do to create love and good will between the races, this do in remembrance of me; every attempt I have made to win the Colored people to a deeper confidence in the White people, by acts of kindness, fair play, and love, this do in remembrance of me; every word of protest which I have raised against the White demagogue and the Black demagogue, who teach one race to hate the other, this protest make in remembrance of me; every appeal which I have made to the White press, to the pulpit, to the forums, that they plead for a broader measure of justice, safety, and opportunity for our Colored people; this do in remembrance of me. Every word which I have spoken to my Colored friends that they plead for efficiency, self-control, and wisdom among Colored people, every interracial group which has brought the races closer together for mutual help; every such group which has met and prevented social dis-

turbance and violence; every group which has helped make Colored people love the South and want to live in the South because of the determined efforts to make this the best place in all the world for a Colored child to be born and grow; everything which the Commission on Interracial Coöperation has done to prove that Christianity can solve even race problems—this do in remembrance of me.'

"See to it, White men and women of the South, from whom this great Christian statesman sprang—see to it that you do not fail him in his heart's desire for a kindlier day in race relations in the South he loved so well; see to it, Colored men and women of the South, that you justify his love and services for you by carrying on in the spirit of love; see to it, America, vexed with many problems, that you learn from this great soldier of Jesus that the Golden Rule is a balm which God has prepared for the healing of the nations and the cure for wounds of race. See to it, Christians everywhere, when the story of his services for the races is told, that you gird yourselves anew to make racial peace pregnant in the earth; and to that little group which was so close

to him in his beloved Georgia, see to it, when courage fails, that you go every little while to the place where this Christian patriot sleeps, and hear his spirit say: 'This is my body which is given for you. Whatever I have done to make Christ real on earth, this do in remembrance of me.'"

The school of thought and life of service interpreted and begun by Gilbert may become the "survival service of the fittest," not alone of the Colored man, but of the White man as well. My heart's desire and prayer are that the readers of this little book will coöperate to "carry on" the good work begun herein, and keep the record straight by giving "honor to whom honor is due."

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AUTHOR

TITLE

Gilbert

DATE DUE

BORROWER'S NAME

OCT 2 '59

Talmadge S. Lane

Nashville 4, Tenn.